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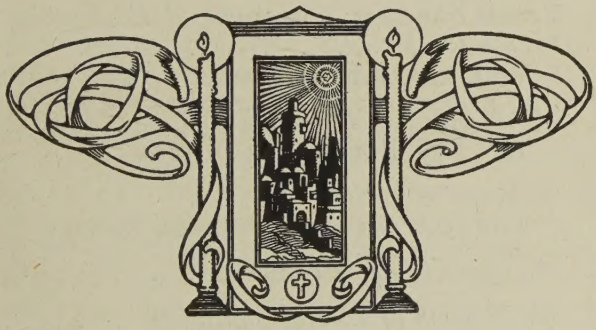

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Looking at Life Through Open Windows

The Rev. Dean Lynn Harold Hough, J.U.D.

THIS stimulating and scintillating address is republished from the January *Drew University Bulletin* with the permission of Dean Hough. This QUARTERLY has long desired an article from his distinguished pen and it is grateful for the permission to use this.

There are specious regions of literature and life from which and for which Dr. Hough speaks with an unmatched authority, a winning felicity of style and insight. This address was given to the student body of Drew and the introductory paragraphs reflect that academic situation. The youthful intellect, Hough says, "wakes and grows" "through active ferment." The dramatization of ideas in the sharp discussions which characterize student life at its best forms one of the most important features in the whole process of education. All this, of course, must be submitted to the gradual processes of maturing experience, but there are perspectives which are not necessarily false because they are the perspectives of youth. "If a college of liberal arts brings to its students the significant facts and ideas which have been connected with the whole human venture, the student is already capable of securing a perspective of clear and coherent thought. If a school of divinity brings to its students the significant facts and ideas which have been connected with the Christian religion, the student is capable of that sort of Christian perspective which will prevent his knowledge from becoming false because it is never related to the test of truth."

There are then, says Dean Hough in substance, windows in the house of life which looks forward to a life yet to be lived "and windows looking back upon the years which have been lived." In this address Dr. Hough shares what he sees through the windows of a richly stored memory with those who look through the windows of anticipation. So much for the setting, but what is herein said through its arresting analysis of attitudes and tempers and its contemporaneous bearing, has an unconfined application for us all.

G. G. A.

I

The Fresh Eyes of the Untried

Professor Borden P. Bowne used to tell with a good deal of relish of a sophisticated king and an artificial court united in a friendly conspiracy to consider certain facts as other than they were. The elaborate masquerade went on quite successfully until a child turned its clear eyes upon the scene, blurted out the truth and so burst the bubble of make-believe. Perhaps one of the most genuine gains which comes to a man who spends much of his time in teaching the young is the by-product of being subjected perpetually to the views of fresh eyes which though untried are at least uncorrupted. The intellectual and moral hesitations of those who for years have all too easily made terms with life and so have lost the clarity of their vision do not characterize the impatient young minds who would like above all else to see things as they are. Men whose literary work is done in the atmosphere created by fresh young minds always owe something to the experience.

So all unconsciously the taught become the teachers. It is, to be sure, true that through all the centuries there have been Machiavellian teachers who have known how so subtly to inject their own prejudices into their teaching that their students have announced as their personal discoveries ideas which had been given them through a process of the most effective inculcation. The really refreshing thing about a teacher who has some of the

blunt downrightness of Dr. Johnson is that you always know what is really being offered to you and can take it or leave it. There was once a great advocate of the discussion group who was so democratic that he always refused to announce a subject for consideration. The very subject, he declared, must be condensed from the thought of the whole group. It all seemed very noble and final until those who followed him from city to city discovered that whatever the group, certain subjects managed to be discussed and certain conclusions were inevitably reached. It is a responsible thing to play with minds, young or old. But it remains true that the fresh eyes of youth have a clarity when their work is not interfered with, which can make its own contribution to true understanding.

II

The Sharp Eyes of the Thinker Without Experience

Young men often have a disconcerting experience with older men. I remember years ago coming to know well a famous man whose public addresses always gave me great pleasure. He had most of the arts of effective presentation at his disposal. He believed in good things. And he could put something of the thunder of Olympus into his utterance. In conversation at first I found him difficult. He liked to hear young men talk. But when I had stated something with the unhesitating directness of a mind untempered by experience he would hesitate. It was not so much that he argued back. He said very little. But he seemed to assume that there were a thousand aspects of the situation I had not considered. My logic was impeccable. But to a man of experience life was not quite so simple as all that. He would set me looking for the complications. He was very good for me and I have often chuckled many years later when I found fierce young radicals determined to make a new world with a formula, having just the same trouble with me.

I have not chuckled when I have found representatives of this young Republic cutting their way through the complications of world politics and lecturing British statesmen who brought the wealth of centuries of experience to their task. I have sometimes fancied Mr. Churchill saying to Mr. Stettinius: "This is all very well. Your principle is quite right. It expresses what we all want. But the practical matter of getting it to work in Italy and Greece and all about the world is much more complicated than you think." Of course, this is not the whole story. I wonder if in any way in the days of my own fierce young directness I was at all good for the wise old man from whom I learned so much. For experience may suggest plausible reasons for evading difficult and hard responsibilities. Life is more than logic. And logic must at last come to terms with experience. But the fresh logic which thinks directly without regard to experience must have its day in court. It has a word to say which must be heard.

III

The Shrewd Eyes of the Pragmatist Without Intellectual Discipline

The pragmatist always invites us to a shower bath in actuality. We are not living yesterday or tomorrow, he reminds us. We are living today. Let us plunge into life, the very life of our own time in our own world. Let the immediate life which presses upon us from every side be our teacher. He does not say merely: "New occasions teach new duties." He says: "The only imperative duties grow out of present situations." And as he rushes about eagerly in this tempestuous world, he cries: "Let the dead past bury its dead wisdom. The only true wisdom for us must be secreted from the life of the present." He develops an incisive speech. He goes about with an unhesitating en-

ergy. He has the shrewd sagacity of the contemporary. He knows the passwords. But is not this method of getting rich quickly in matters of the intellect a little too quick? No doubt you can secure the degree Master of the Contemporary more quickly than you can secure the degree Doctor of Humanity. But after you have learned all the secrets of high-pressure salesmanship, will you not sometimes wake up in the night with a strange feeling of inner vacuum? And after you know all about mechanized implements, will you not at last discover that there is a world of difference between movement and meaning, between power and purpose?

I spent eight of the most interesting years of my life in a great industrial city where the old phrase of the South, cotton is king, could easily have been changed to the phrase, the automobile is king. Life moved with a celerity and an energy which reminded one of the new model car which came with each particular year. Production—salesmanship—transportation: these were magic words. Beneath the surface of the vast industrial life there was a seething sense of the problem of the relation of employers and employed, of labor and capital. Multitudes of Negroes had come from the South to share in the prosperity of the city and to have an important part in its work. The great town, which in a brief period had moved from a population of two hundred thousand to a population of over a million, felt strange forces at work in the midst of the hot energy of its life.

None of the apostles of the contemporary understood them. None of the successful manufacturers or high-pressure salesmen comprehended the vast intricacy of their relationships. Reinhold Niebuhr was living in the midst of the confusion, thinking and writing and maturing those convictions which erelong were to be heard by all Europe as well as all America. Gaius Glenn Atkins, a man of letters with a shrewd, gritty wisdom of his own, was speaking in a voice of gentle stillness of deathless matters. And there were those who heard. In my study in Grand Circus Park with the life of the great town moving all about me, I was all the while pondering the problem of making the wisdom of the ages available for the hot and energetic, confused and yet so subtly fascinating town. Clearly pragmatism was not enough.

IV

The Bewildered—Then Brutal—Eyes of the Men with a Disintegrating World View

Erich Kahler's book *Man the Measure* is literally packed with material which is of the utmost significance for anyone who would understand man's adventure in this world of things and forces and machines and people. Sometimes the critical thinker will use the material Kahler offers in ways which have not occurred to Kahler, but he will not think of denying the significance of the material. Erich Kahler is profoundly interested in Ernst Juenger, and of him he writes: "Ernst Juenger is the only one among the thinkers of the postwar period who went a step beyond Nietzsche, an important, a decisive step. It is he who bears the greatest responsibility for preparing the German youth for the Hitler state, between 1920 and 1933. Even today, his underground influence is very great, especially in the élite guards, and, if there is anyone at all, it is he who must be taken as the intellectual exponent of Nazi youth. . . . They live in a 'post-Christian era' in which Christianity no longer plays a part. . . . Service to the machine has taken the place of religious services or of service to an idea.

"These young people represent, as Juenger says, 'a combination of high organizational capacity and complete colorblindness toward values, faith without content, and discipline without justification.' "[1] This represents the complete disintegration of the understanding. It is not only beyond Christianity. It is beyond pagan-

[1] *Man the Measure*, Erich Kahler. Pantheon Books, Inc. New York. Pp. 593–96.

ism. It has left every sort of rationalism far behind. And it represents in a way the possible post-Nazi fury when German megalomania is buried in the ashes which remain after the destruction of Hitler and all his works, and men without loyalties or civilization or values confront the machines and their own brutal wills as all that is left in the world. They will live as far as they themselves are concerned in a world which follows the disintegration of all that gives life significance. The Nazi regime is a halfway house on the journey toward this ultimate barbarity.

But this disintegration of clear world views based upon the permanent values which give life true meaning is a process which is affecting every nation including our own. The foe we fight with military force is itself battling for our hearts and for what would remain of our minds when civilized values had gone. With this intellectual and moral debacle there come first confusion, then brutality. The plays, the fiction and the poetry of the English-speaking world as well as of the Teutonic tell altogether too much of the tale of it. Here we can find the great issue of life. We must do battle with foes within as well as with foes without. We must not cease from mental fight, or the military fight itself will lose its meaning. We must recover the insights which make a Christian world view commanding. Back of the sword in the hand must be the sword in the mind.

V

The Prejudiced Eyes of Those Who Understand Things But Do Not Understand People

It is not an accident that Lewis Mumford, who always asks important questions even when he gives the wrong answers, has passed from the packed volume on *Technics and Civilization* through the comprehensive study of *The Culture of Cities* to the definitive issues raised in the volume on *The Condition of Man.* Things and forces have their full consideration. The environment offered by city and country is fully considered. Then the tempo quickens, the pulse beats faster. You have come at last to the real crisis for now you are to consider man. Lewis Mumford is a writer sometimes as covered up by his own erudition as was King Solomon by his own magnificence. But though he is finding his way rather than a master of any way, he gets the human problem into the center of the picture at last.

For the root of all our going wrong is found in a preoccupation with things which have led us to misunderstand people. The journey to Juenger's world of royal machines and disintegrated values began when we reversed the Greek journey from things to man and entered upon the modern journey from man back to things. The man in the laboratory fell down and worshipped his test tubes forgetting that their only significance was brought out by the royal mind of the man who used them. So we went to the sub-human to explain the human. And things and forces and impulses took the place of intelligence and the sense of values and all spiritual understanding. Many Christian Neros fiddled while their Rome was burning. Some of the fiddlers were Christian scholars who never understood that if you lose the true philosophy of man there is nothing left to give meaning to your grammar. Some of the fiddlers played the music of a new society, never understanding that things cannot make a society and beasts cannot make the beloved community. The free man choosing is a fundamental necessity. When he goes nothing remains. The City of God itself is lost and there remains the city of impersonal machines or the city of growling beasts or the city of beasts controlling the machines.

VI

The Cynical Eyes of Those Who Judge Human Life at Its Worst

If man is king of his deeds he can misuse his freedom. This must be seen clearly

It must be asserted honestly. There is a man who makes evil his good. There is such a thing as a city which makes evil its good. There is such a thing as a nation which makes evil its good. All sentimental optimisms fall before these ugly facts. In the face of them the Magnificat of Mary with its vision of the proud scattered by the strong arm of God and princes put down from their thrones, becomes a war song for the sake of the humble good who must be protected from the naughty evil, and the angels' song offers not universal peace, not peace to Herod ready to murder children, but peace to men of good will. When we forget the nature of evil as deliberate and final intention, we become unable to understand good as the deliberate and final intention, and we live in a world in which moral distinctions begin to fall apart in sentimentality.

But the free man may choose good. And he may be won to goodness before his evil thoughts have settled into permanence. Life does not consist of Iagos no man can number, of Count Guido Franceschinis on every hand, and of rank on rank of Judases, making up the whole human family. The tale of man at his worst has been written. It must be read. And with tragic realism it must be digested. But the cynics who would foul the human nest by making this story the only story sin darkly against the human family. They tell that part of the truth which seen without the rest of the truth becomes the worst sort of a lie.

VII

The Wise Eyes of Those Who Have Made the Best Memories of the Human Race Their Own

The great passage in the Wisdom of Ben Sirach does not begin: Let us now analyze infamous men. It begins: Let us now praise famous men, and by famous men it means men who were worthy of their fame. The last fifty years have seen an unequalled analysis of that which we have inherited from beastly men. And this analysis of the beastly has had a bad effect upon those who made this analysis their only occupation. They tended to become like that which occupied their minds. Now we need for the very sake of our souls to enter into our inheritance of the best which has been thought and felt and said and done in the world. We need the guidance of a new Matthew Arnold less self-conscious and snobbish and more deeply immersed in humanity than the son of Rugby's greatest master, and guided by a sure critical insight into the nature of that which deserves to survive and a sure and competent knowledge of where to find it.

Such a massive and monumental work as Arnold Toynbee's *A Study of History* points the way to the right sort of investigation even if the results of his study are not all that might be expected to come from his literally mighty erudition. There is, of course, a difference between knowledge and understanding. And Arnold Toynbee does not always enter into the greater kingdom. His curious conclusions as to what may be expected from certain primitive peoples and from the Bookman movement[1] suggest the famous phrase of Horace: "The mountain was in labor and brought forth a mouse." But in this case the mountain is a real mountain and the labor has by no means been in vain. Toynbee's penetrating analysis of the pathetic fallacy and the apathetic fallacy[2] alone is worth the price of all the volumes.

But there lies the great human past. And we must recover its glory until it becomes bone of our bone and flesh of our flesh. That in the Greek Spirit which made the Greek language and is so much greater than even the Greek masterpieces must be understood and mastered and made our own. That in the Pax Romana which gave the individual a good place in

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[1] *A Study of History,* Arnold J. Toynbee. Oxford University Press. London. Vol. II, p. 219, and Vol. V, p. 439.

[2] *Ibid.,* Vol. I, p. 8.

an ordered society must be recovered and integrated in respect of our own thought and action. That which gave eyes of spiritual understanding to the Middle Ages must not be allowed to perish. That which has given its distinctive richness to each modern culture must be maintained. It is by uniting the best elements on the highest levels and not by a union made all too easy on a low level, because the best of every land is forgotten, that the modern synthesis must be obtained. The great names must be kept floating from lofty flags. The great biographies must be household tales. The great history must become magic even in the imagination of children. The great thoughts and the great deeds must live in all the minds of all the people. Only so can we meet and master the onslaught of a barbarism which has forgotten the meaning of civilization and knows only the meaning of consciousless power.

VIII

The Steady Eyes of Those Who Have an Inner World of Quiet from Which to Go Forth to Action in a World of Turmoil

A good many years ago the Society of Saint Peter and Saint Paul published the *Sonnets of the Cross* by that strangely and mysteriously gifted American poet Thomas S. Jones, Jr. Before his death he had published many small volumes of religious sonnets whose spiritual beauty and subtly distilled loveliness will keep them alive as long as men read poetry to recapture the inner quiet which lies back of all noble action and all gracious speech. One of the men who saw early the quality of these sonnets wrote: "Reading the poems consecutively, one has the feeling of withdrawing deeper and deeper into some still place; a hush is upon everything as if one entered into a sanctuary."

"The fragrance of a lost simplicity
Clings to the tomb of the white brotherhood
That wandered through wild lands
yet found it good
To linger here apart with Calvary."[1]

The secret of creative quiet has beer lost and forgotten by most, if not all, mod ern men. The filling of the mind with a society of great thoughts, so that one i never less lonely than when one is alone has made men great and wise in every century. The knight who fasted in the presence of the Cross before he went ou to fight is a figure of perennial impor tance. The great word must have the marl of stillness upon it. The great deed mus come from the deep well of thought. Fron seminal silence men may once more go forth to rule the world with steady minds and wise heads.

IX

The Patient Strong Eyes of the True Sons of the Church

The fifteenth Assembly of the League of Nations met in Geneva in the month of September, 1934. On September 9 a the Cathedral of St. Pierre in Calvin's old pulpit the sermon in connection with that occasion was preached by the speaker who addresses you today. The theme was "The Church and Civilization." The church was seen as the creator of civiliza tion, as the critic of civilization, as the judge of civilization, as the friend of civi lization, as at times its own worst enemy and yet as the witness of the eternal in the midst of time, "the actual instrumen in history of the timeless splendor of the life of God." The son of the church ha perpetual cause to rejoice in its achieve ments, to repent of its folly and sin, to glory in the divine grace which has mad it an instrument of good to men. The eyes which have seen the whole life of the church will have a strange patience, yet a stern integrity and a stout readiness to walk through tragedy to peace and spir itual power.

[1] *Sonnets of the Cross,* Thomas S. Jones, J Society of SS. Peter & Paul. 1. Yniswitrin.

X

Eyes Which Have Seen the Christian Faith

That great and powerful thinker, Dr. Olin Alfred Curtis, in many ways the most remarkable man who ever lived in Drew Forest, in one of his flashing sentences declared: "It was said of Alexander Hamilton that he touched the corpse of American credit and it sprang to its feet. It should be said of the Christian theologian that he touches the corpse of doctrine and it springs to its feet." All the Christian disciplines feed on the nourishment provided by the organism of Christian thought. Theology can always say: "You must eat my flesh and drink my blood." Without this any Christian discipline becomes dry and cold and shrivels up and dies. With this every aspect of Christian study comes to fullness of life and power.

But more than this, civilization must take the Christian corpus of thought a living force in all its reasoning and in all its action if it is to survive. You cannot maintain the spirit of Christ without the living truth about Christ. You cannot maintain the Christian sanctions—and without them man cannot continue to be civilized—unless they are buttressed by all the strength of a coherent, firmly based Christian theology. A mistake intellectually sooner or later works out into a mistake practically. You cannot go wrong with your mind without going wrong to some degree with all the rest of your life. So theology is not only the queen of the sciences. In an ultimate sense it is the queen of life. The negative proof of this is the disintegration of cultures which lose their hold on that majestic frame of thought which supports all Christian sanctions. The positive proof is the rehabilitation of a society which takes Christian theology—the historical, classical pattern of Christian truth—with complete and unhesitating seriousness. The man who sees the Christian faith sees his duty in the world. The church which sees the Christian faith can rejuvenate the life of men. The world which sees the Christian faith approaches a new birth in freedom and truth and abundant life.

XI

The Open Door

The house of life contains many windows. Some look toward the future. Some look toward the past. Through some of these windows we have been gazing this afternoon. But the house of life not only contains windows. It contains doors. We must not only see. We must go.

In the summer of 1942 when I spent eighty days in the British Isles—much of the time in London—I used to go about the British Capital marking the evidences of destruction and ruin which had followed enemy action from the skies. I found myself thinking long, long thoughts. St. Paul's Cathedral stood out more clearly visible than it had been for many years. The destruction had given a more adequate vision of the temple of God. Would that be true of the new world to follow the war? Would the temple of God be seen in all its security as human edifices came crashing to the ground? The answer to this question and to questions like it lies in the hands of young men and women whose windows are turned to the future and who will go through the doors of the house of life to make the world which is to be.

Something of what one could wish them to carry with them as they go through the doors to do their work in the world, I have tried to put in a sonnet conceived as having been written in the South Pacific on Good Friday under the Southern Cross—that constellation which has haunted my imagination ever since I journeyed to Australia in 1941.

These are stern years beneath a hostile sky.
Each wears a crown of thorns close-pressed and sore.
They march toward bleak, stark crosses lifted high,

They march toward tortures on each human shore.
The glad and singing voices have been stilled.
That has been broken which man cannot mend.
The wormwood cup of torture has been filled.
Men drink it to the black and bitter end.

But high above these dark and tragic years
There shines the glory of a thorn-crowned head.
Beyond the earthly crosses there appears
The heavenly cross upon the sky far spread.
Hope springs eternal from the blood-drenched sod;
The stars proclaim the suffering of God.

The Ministers' Self-Education Program

Frederick L. Fagley

AN important item of the program of the new Department of the Ministry is to assist ministers desiring to pursue some plan of home study. In the rapidly changing life we are living it is a necessity that ministers maintain a plan of self-teaching, since knowledge and understanding acquired in other years are not sufficient for one who is set to be a leader; and furthermore, it is a well-known psychological truth that a mind that ceases to grow tends to "die back on itself." Against this tendency a wise minister must set himself by a strong exercise of the will. We have all been encouraged by the dictum of educators that there is no real reason why a person at 50 cannot acquire new knowledge and new skills as readily as a person of 20. In fact, with many persons the ability to do hard mental work is, in some respects, greater at the higher age. Memory may not be so retentive but reasoning power and understanding are increased.

There is the ever present danger that a person may allow himself to work over and over the learning of earlier years, become content with the familiar mental furnishings and in the course of time see both the desire for new knowledge and the will to pioneer in new fields so decline that he becomes old before the appointed time.

Our educational techniques are under heavy criticism these days. That is part of the current attitude towards all institutions, but such criticism is in part well founded. The ideal of formal education should be to help the student to acquire a *method* of continuing growth that will endure through the years. It has been well said that "the value of school education is the extent to which it creates a desire for continued growth and supplies means for making the desire effective in fact." The basis of much of the criticism of present-day educational processes is that there has been altogether too much "teaching a subject" rather than a stimulation of students to self-education. A wise leader in theological education said to me some years ago: "What we try to do for our men is to help them to acquire a method of orderly growth. We hope to arouse enough curiosity and thirst for knowledge and to help them to acquire enough of the techniques of learning to keep them going at least for ten years after they leave us. By that time we hope they will be going full steam on their own."

The parish minister who acquires and maintains a method of self-education requires a steady will, for it is distressingly true that there are duties for every waking hour and many are the unsolved problems he takes to his pillow. This process of self-discipline comes at a high cost, but whatever the cost, it is not too high a price to pay for a keenly awake and

growing mind. The man who pays this price will realize that the members of his congregation are growing too, for there is a contagion in growth. It does not have to be advertised. It manifests itself and other minds awake in its presence.

The dreariness of some preaching is due in large measure to the fact that the stagnating mind of the preacher goes 'round and round and comes out" where? Let it be quickly understood that there can be no outside compulsion to self-learning. The curse of examination-ridden American education must not follow here. What has so vitiated American educational processes in the last century is the insistence that a student's standing be determined by his ability to hand back to the teacher exactly what the teacher had handed out to him, with penalties invoked for deviation from the teacher's dictum. By such methods, the student's ability to grow becomes stunted and learning has too often ended with the final examination!

In self-directed learning, all this bondage is over and the mind is free—a first requirement for growth! Thus graduation day is truly a commencement. And then what? Usually it means going over notebooks and reworking the material that often had been delivered in greater quantities than could be integrated. Such a process is all to the good. With the average person this period may well last from three to five years. Many books have only been looked into—now they can be studied until their message becomes a part of the thought pattern of the mind. Paths that have been but glimpsed may be pursued, and in leisurely fashion the mind grows towards the content of the curriculum. And then what? Ah, here's the rub! John Robinson in his farewell address warned the Pilgrims, "Not to stick where Luther and Calvin had left them." Yet there are men who do not break out of the boundaries that hedge the seminary course. In this hedge there are manifold gateways. Every teacher hopes for students who will go beyond their own lectures. During the period of directed study, many men have discovered areas of knowledge where they feel "at home" and where in the years following they can return and take up a line of interest in home study that will continue its creative influence.

All that is being written here is far removed from the daily task of "priming the pump" for sermon preparation. This argument is in behalf of one principle and that is, *keeping the mind alive and vigorous.* The process of gathering material for sermonic use is as worthy as it is necessary, but it is a topic all by itself. Here we are probing around this central need of the mind for its renewal and development. It is quite likely that a man's self-directed study will enrich his sermons with material of fresh interest to his congregation, made doubly interesting because he has a lively concern and has made this knowledge his own. This value is a resultant and not the primary purpose.

The purpose of this program of the Department is:

1. To assist ministers to supplement whatever schooling they have enjoyed. There are men in our ministry who for one reason or another have not completed the full educational courses. Many of these men doing high-grade pastoral work have had to overcome some handicaps. This Department aims to help those aspiring ministers who are reaching out for aid and guidance. Let it always be remembered that it is what one has *learned,* not what one has been *taught* that counts. The Department is *not* a teaching agency, but one that seeks to help persons learn by processes of self-teaching.

2. To be of assistance to those who have enjoyed the facilities offered by schools of higher learning and now are going ahead on their own. There are fields of interest not reached by the schools. Into these fields we hope to see many ministers enter. Again, there is a time lag between what is taught in schools and what is needed by a minister who aspires to be

abreast of the times. This lag must be bridged and the minister himself must do it. Life is expanding so rapidly that last year's learning is not adequate for today. In brief, the purpose of this program is to be of maximum assistance to ministers of aspiring minds and willing hearts in any effort such ministers undertake to keep the mind fully alive and to have a better understanding of the life we live.

This being the purpose, what then is the plan?

1. To put at the disposal of these men such facilities in their selected fields of knowledge as are available. This includes books (to be loaned), magazines, information concerning societies related to the special field of study, conferences with like-minded persons for mutual encouragement, the location of authorities in those various fields for assistance in solving problems and making available lessons from their own experiences.

2. For some topics syllabi and information where outlines with regular correspondence courses are available for those who can make use of these aids. In short, to maintain a Bureau of Information for continued learning through self-teaching.

3. *Some suggested topics to be considered:*

1. The international situation.
2. Industrial tensions.
3. Interracial complexities.
4. Human behavior and its influencing factors.
5. Pastoral counseling and mental hygiene.
6. Church music—history and principles.
7. Trends in secular education.
8. Religious education as guidance.
9. The psychology of play.
10. Architecture through the ages.
11. Great historic religious periods—critical eras.
12. Great historic personages.
13. Great doctrines of the church.
14. Religious use of the drama.
15. Religious liberty and personal freedom.
16. Missions.
17. Rural life and the church.
18. Some line of natural science.

The above topics are illustrative only. Some ministers now are or will be making careful studies of particular Old Testament or New Testament problems, others are interested in special fields of literature and social and political matters. The aim of the Department will be to seek out leaders in these various fields and to refer inquiries from students to competent advisors and to indicate available sources. From this project it is hoped we shall form a fellowship of workers with various backgrounds, yet all finding a renewing of the mind and a deepening of understanding.

There is to be held in Boston, May 22–23, 1945, a Round Table discussion for the entire program of the Department when these suggestions for continued study will be examined. Participating in this meeting will be the Presidents and Deans of the Seminaries training men for ministry in our churches, and the officers and representatives of the Commission on the Ministry. The long process of education must have its roots in our seminaries and other institutions of learning. This Round Table should mark a forward step in the whole program of the Department of the Ministry of which this project for continued learning is an integral part.

And Now —

The Editor

HERE, to begin with, is a very human document: "Some Experiences of a Divisional Food Officer," being the report of an address given to the Newcastle (England) Rotary Club by Angus Walton, J.P. Years ago the Editor had a summer Sunday in the Newcastle-upon-Tyne Congregational Church and was Mr. Walton's guest. The recollection of his gracious hospitality and lovely home has a fragrance still like the remembered fragrance of the roses in his garden.* The friendship thus begun has existed through the years in an interchange of greetings and letters—his most illuminating. This address, compact in substance and light in touch, is most revealing. As for example: that here in America for all our complaining we know nothing at all about the rigors of food rationing; that the courage of common (how wrong that word is) folk in Britain is unconquerable; that, for all its complexities, the English Food Administration is far nearer local food situations and needs than ours. Every "local organization is guided by a Food Committee (five members) elected by Local Authority; five Trade members—a Grocer, a Butcher, a Baker, a Milkman, and a Co-op Store representative, and five members of the public—two of whom must be women, all appointed locally." Which by every test is a far cry from the way we do it.

Toward the end Mr. Watson said something timelessly wise, "One of the great discoveries of this war is that the simple things in life have taken to themselves a new and sacramental significance. When we lay on our tables our small portions of sugar or butter, and realize that these gifts have been brought to us at the cost of men's lives, we accept them with a new spirit and understand better what the Master meant when he took the bread and the wine . . . and said of them, 'This is my body which is broken for you.' . . . We have learned that the most precious fruits of life are those most generously plentiful and that we have accepted them unthinkingly." The comradeships of the home, he said, daily food, a tranquil fireside, a quiet night's rest, "the beauties of the seasons and the quiet courage of undistinguished folk—these are the things which have become infinitely precious to us." And at what a price!

We begin dimly to see through the smoke and carnage of war what has so tragically misled us. We have lost sight of the true meanings and resources of life in the vast and heartless mechanisms we have created to secure that which can not be secured by mechanisms at all. And now our own mechanisms have turned upon us.

Not too long ago the editor heard a rather famous teacher speak to a pretty hard-grained group of men, whom he held from first to last almost in the hollow of his hand. Much of what he said to them would have been extremely irritating and unpalatable except for the art with which he said it. For he was really, amongst other things, considering how we should deal with people who do not agree with us, if so be we are seeking to mend or change their ways or minds, and his own technique illustrated his message. He counselled against direct frontal attacks, since, when a directly frontal attack is made, or expected, we begin to build our defenses against it, and the Maginot Line (which has no longer any illustrative value) is weak alongside the defense lines which

*Also one irremediable regret. Mr. Watson offered to put his car at my disposal for a day at Hadrian's Wall, not too far from Newcastle and still in good repair. I thought myself too busy at "dry-as-dust" books in the British Museum and now shall never see the historic wall. I think sometimes the little stupidities are the most costly.

pride and fear—fear especially—build for themselves. Find, he said, some common meeting place of minds, admit what is vulnerable in your own position and be as ready to accept as to offer criticism. Put yourself in your opponent's place and, so to speak, write your own name in your articles of indictment before you serve them on other people. And thus with a light touch, felicitous with an engaging smile, he even preached free trade to New England textile manufacturers.

In an inclusive way he was really telling us how to get out of our ruts and keep out of our ruts, and he offered suggestions for self-examination of a wise and penetrating sort. He really made us want to take inventories of ourselves and made a game of changing one's mind, one's ways, and even one's soul. He took a good many of his illustrations from business and politics, but what he said would apply as well to the pulpit as to an executive's desk or a conference between employer and employee. For even Christian ministers do not always take criticism gladly and needlessly antagonize whom they seek to save. Also sermons get sorely rutted; in text, topic, organization, vocabulary: and too often begin, continue and end in deeply worn ways.

Something of all this, of course, is in the structure of the preacher's own mind, and he can not easily escape it. As one either reads or hears the great preachers long and attentively enough, he begins to see that even the greatest of them have their patterns, their mannerisms, and an under-girding of theology or wisdom of life upon which they are fundamentally dependent. When an intelligent congregation have heard their minister for a sufficiently long time, the more discerning will know just about what line he will take after the first five to seven minutes. After that they are very likely to take their own lines. Oliver Wendell Holmes (the Autocrat, not the Justice) enlarged upon all this. The mind of an alert listener, he held, might play around the flight of a laborious speaker much as a kingbird flies circles around a crow.

That might be as much a tribute to a speaker's suggestiveness as to his mental lethargy—but the lethargy is the more likely explanation. What really happens in very decorous congregations is that the listener, being assured that the discourse is going on as usual and everything is safe, too often escapes the speaker completely. Few of us, probably, whom our congregations have come to know rather well can very often surprise them in sober, righteous and godly ways, but we might try it more often. This same speaker suggested doing things backward—and made the suggestion more convincing than this unrelated quotation. He used the illustration of running a film backward to find the place where a discus thrower, whom a famous coach was training, had gone wrong. It proved only to be an inept shift in hand-hold but when it was corrected it made almost an Olympic difference in the distance the athlete threw the discus. Sermons are like that—so little throws them out. A preacher might well begin sometime with the conclusions he has reached, follow his reasoning in reverse gear, and so discover in little things decisive structural faults.

By the time this is read so much which attended the death of Franklin Delano Roosevelt, like the roll of the muffled drums, will have passed into the silence and he, between the cedars and the roses, will wait for final verdicts of history which will not soon nor easily be reached. But this we know now and have again been taught; that "the shadow cloaked from head to foot" not only holds the keys of all our creeds but brings reconciliations in his hidden hands. His majestic presence quiets clamorous voices, rebukes antagonisms, makes a fragrant memory of loyalties, and supplants bitternesses with tendernesses—"Lest we forget, lest we forget."

The Ministers' Code of Ethics, herein published, is a document to be read, pondered, inwardly digested and meticulously

followed. But section 3 lacks one important item (something like this): "I will faithfully attend the meetings of the Association to which my church belongs, State Conference meetings in which I have a delegate's rights, and National Councils if and as. And all this I pledge myself to do whether I have a place on the program or not. I will attend meetings of the ministers' clubs to which I belong when other members 'read' the paper, nor expect my brethren to furnish me an audience when I do not so encourage them." All this is of the very essence of ministerial courtesy, is one of St. Paul's fruits of the spirit (possibly included under "be pitiful and courteous") and is included under Immanuel Kant's categorical imperative—not to speak of the 'Golden Rule."

An old and much quoted Creation poem says that after having made man a living being, the Lord God planted a garden for him in the land of Eden, and told him to till and to guard it. The poem notes this, incidentally, as a signal favor of the Lord God to the crown of his creation. The same account also says that after the Fall of our first parents, gardening became less delightful and far more difficult. But something of the inheritances of a lost Eden still haunts a garden and there are gains as well as losses in our battles with thorns and weeds. One can learn more, by analogy, about the complexities of human nature in trying to get witch-grass out of a bed of perennials than any psychologist can teach him—for there root fibers and bulbs are in one tangled mass —a white line of noxious root creeping in and through every crevice in the root-hold of iris and peonies; there the Darwinian device of protective coloring may be found in puzzling action, and so much alike are flower and weed in April growth that only an expert gardener can tell which is flower and which is weed until bloom-time comes. What feeds the flower feeds the weed, leaving often no resource but to dig everything up, break it all apart, and begin again. Human nature seems very much like that, for what tangled growths we really are. And when the root growth of great nations is foul with cruelty, hate and vicious pride, what can civilized nations do but break its very structures up and build anew. Also there are blessed releases in working in a garden, and spiritual renewals in nearness to Mother-Earth. When a minister has raked his garden over, if he is fortunate enough to have one, he will be less likely to rake his congregation over too hastily.

It will be mid-August before the next issue of this QUARTERLY will reach its readers. It wishes them a happy end of their working church year and, before the beginning of another year's work, which now seems so far away, quiet and deep renewals.

Victory

Chaplain James Good Brown

Somewhere in England
December 21, 1944

THAT is what we are trying to do over here,—win a victory.

That is what we are doing over here,—winning a victory.

But the task is not easy. We, of the Air Force—especially our 381st Bombardment Group—Flying Fortresses, have been at the job for a long time. I wish you could have stood with me during these many months and watched the planes go off into the air. The sight was beautiful —*very beautiful.*

You would have loved to see the glistening silver ships (they are all silver, now) silhouetted against the sky. They look like great silver birds—so true and accurate in their course. In beautiful formation they fly, like arrows, though slow

and easy, but direct to their course. To watch them, almost makes the tears come.

But you should also have stood there at the same place and watched them return. There you would have seen a group of planes coming in over the horizon. You would have counted them, one, two, three, four, and so on. You would have counted up to fifteen, then—then your heart would have stopped beating. Where are the others? What happened to them? How many are missing?

With strained eyes you would have kept on looking. Ah! You saw one more—a lone ship in the distance. Why was it alone? Perhaps the engines were shot out, one of them, or two, and it could not keep up with the rest. Or, perhaps it had wounded men aboard and was headed straight for the base instead of circling with the formation.

But what of the three; or six; or ten that are missing? Where in God's name are they? Good God!—is Bill one of those who is missing?—Bill, your closest chum.

Well—I remember the day I saw seven ships missing. And I remember (d—— it all) that Bill was one of them. He was my best friend, a first pilot. In fact, he was leading the group that day. More than that—he was leading the whole Air Force. That is how good Bill was.

I remember sitting with him in the middle of the night, before he went out, at the briefing. He was happier than I ever saw him. He strolled around as though he had all the confidence in the world. I do not know if he "put it on," as a shield, or if he really felt confident.

But he looked happy as he came into the room—late. All were waiting for him, the roll had been called. Everybody stopped and looked at him. He didn't seem to mind the fact that he was late. He seemed to say on his face: "Boys, this is my day of leadership. I'm leading the whole damn Air Force."

As he strode across the room, he looked as though he were going to the North Pole; he was all wrapped up in his furs. I said, "Hi—Bill! Can you keep warm in those furs?"

He smiled and said, "Don't worry; it'll be hot enough up there without these furs."

And it was.

Bill did not come back that day. Neither did seventy of his buddies. It was *too* hot up there; the German Luftwaffe was out in full force, and with all the hell they had in them.

What happened to Bill? All of us were desperate to know. He was not only *my* friend, but the friend of all of us. He never once acted less than a gentleman; never once. He had the continued respect of all the men in the Group; he was with us from the first. (Bill took me on the first airplane ride I ever had in my life—in Pyote, Texas. I shall never forget it. I declared such a big ship could never get off the ground. And if it did, it would fall plump—to the ground.)

Everybody milled around in the interrogation room talking at once. What happened? Where were all the planes?—What happened to Bill in the lead ship?

Then the men took their places at the interrogation tables. Each man reported what he saw. I leaned over their shoulders and heard their report. And I saw what was written down on each report sheet. When the reports were put together and a summary made, there was only one answer. It was the same answer that was given when the men got out of the ships: "Bill's ship blew up. There wasn't a thing left of it."

That, I swear, is all the report on Bill's ship. It stands today on the permanent record like that.

But is the record correct? Thank God—no! For months we talked of Bill and his crew. No one had a single ray of hope. It was the one ship which went down from this field of whom no one had a single hope. And it is the one of which and concerning which no one ever changed his view.

A good many months later a letter came through from the States concerning a member of that crew. He was a Prisoner of War. We could not believe our ears or

es. Later another letter came from the ates concerning another member. And ally,—a letter from Bill's wife, advising that he was a Prisoner of War. (Bill me to me in the States and intimately ked of his marriage to this girl; asking v advice. I finally made the arrange- nts for the wedding.)

How it happened, no one knows to this y. Nor will we know till we talk to after the war. There is no use mak- g a guess. But he is a Prisoner of War, is now, in his spare moments, studying for his college courses—while a prisoner.

That is our life here. Some of it is hard; some of it is pleasant. Some of it can be told in words. Some of it can never be told in words. Much of it is ingrained in our very fiber; in our very bones; in our blood; in our soul.

We are what the war made us. We are different and shall always be different. We cannot erase the blight of war from us if we tried. The poet said: "I am a part of all that I have met."

We are all partakers of that one bread.
I Corinthians 10:17.

The Lord's Supper

Holy Father, in the needed silence of communion,
We bow with humility of spirit and contriteness of heart.
As we behold the speaking symbols before us,
Bread that was first broken with hands soon to be nail-pierced,
And a cup brim-filled with sacrificial love,
We see the Master in the Upper Room of long ago,
And we feel the tender touch of His nearness.
We see the soft light from the evening lamp envelope His shadowed figure,
As He passes the blessed bread to His disciples.
We see Him sip the cup, and from His lips we hear again,
"This do in remembrance of Me."

As the Supper of the Lord is spread before us,
We would make it a service of true remembrance.
We would remember His imperishable teaching;
The matchless quality of His character;
The unfathomable quantity of His love;
The majestic scope and sway of His influence upon all ages and realms;
His unfaltering faith in the finalities of living;
His everlasting hope in the ultimate triumph of goodness;
The unutterable loveliness of the secret of His presence;
His all inclusive spirit with its universal invitation,
"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Seated at the table, with room for world communion,
We bless Thee for the tie that binds our hearts in Christian love.
As we are conscious of our Sonship with Thee, make us brothers with all mankind,
In a far flung fellowship through faith which gives us the victory.
And as we partake of the elements before us, we would remember loved ones absent in body;
Grant them a double portion of Thy sustaining love and care.
And as we depart to share our cup of love with a weary world,
And break our bread with a filial feeling that knows no distinctions,
We do show the Lord's death till He come.

THE REV. CARADOC JAMES MORGAN
Pilgrim Congregational Church, Portland, Oregon

A Statement from the Commission on Evangelism and Devotional Life

THE Churches today face their everlasting responsibility of making more and better Christians. And they are expected to do this under new and perplexing conditions.

The size of the problem is indicated by the facts as recorded by the Federal Council of Churches that there are sixty millions of people in our country unreached by the Gospel. These fall into the following age groups:

Seventeen millions are under sixteen years of age.
Ten millions are between the ages of seventeen and twenty-four years.
Thirty-three millions are over twenty-four years of age.

In some ways this situation may seem baffling. It is at least the testimony of an unfulfilled task, confronting us all with the primary and continuing obligation of the Christian Evangel.

This problem of evangelizing the unreached millions is complicated by two factors:

a) The men and women in the military services, numbering at least twelve millions, not more than one-half of whom are under church influence and all of whom present problems of great intensity and infinite range.
b) The twenty-six millions of civilians, not living where they were two years ago, wandering from whatever home church they formerly had. And of these who have moved, more than five millions have crossed state lines.

Not only do the churches face the problems resulting from the uprooted families and those caused by returning service men and women, but their work with the people now in the churches is made more difficult by the emotional and spiritual needs greatly increased by the strain of the world situation. Crushing sorrows have come to many and fear broods over all. It is plainly evident that with these tensions and the uncertainty under which the millions live and work, the churches are called upon for a range, a depth and a variety of services not faced in other years. And in addition to offering a healing ministry to the scattered and shattered multitudes, we must not fail to prepare our people for the problems of peace.

To cope with the present and future needs, the great denominations of Protestantism are mobilizing their leadership and formulating heroic plans and programs. The Methodist Church, now devoting 1945 to the task of raising millions of dollars for their anticipated needs, is planning to devote 1946 to an equally well-planned program of evangelism. The Baptist Church, now having a staff of four full-time men working in their Christian Life Crusade, is adding a fifth full-time secretary to assist the churches in meeting their responsibility. The Disciples of Christ, the Presbyterians and other denominations are also enlarging their staffs to carry forward the work of the churches. And, similarly, the Department of Evangelism of the Federal Council of Churches is greatly enlarging its budget, calling a new, extra, full-time secretary to assist the denominations and the City and State Federations. These agencies, especially the local Federations, are formulating city-wide, long-range programs, enlarging their staffs and raising additional funds to provide effective leadership on the local level.

The conviction is thoroughly established that the problems that confront us are far too serious to be "solved by pamphlets," but will yield only to inspired consecrated, and capable leadership. In

r fellowship, authority has been given
r the employment of a full-time execu-
e leader in this most important work.
In brief, the outline of our denomina-
nal program is as follows:

ay to October:
Overall and intensive planning.

tober 7th:
World Wide Communion Sunday—Renewing the Covenant and pledging the Church to a year of consecrated service.

tober–November:
I (a) Training groups for State Leaders.
(b) Group meetings of Pastors within the States.
(c) Group meetings within the Churches.
(d) Special Evangelism to Teachers.
II Tracing and contacting absentees.
III Quickening and deepening the religious experience of the present church membership.
IV. The Church's ministry to service men and women.

cember (Advent):
(a) Parish Evangelism through family contacts and organized visitation features.
(b) Community Contacts with the view to seeking the unchurched.

nuary:
I The New Year's in-gathering of new members, integrating them into the life and work of the Church.
II Beginning the New Year program of evangelism to children and youth through:
(a) The Pastor's Church Membership Training Classes for *twelve weeks.*
(b) Parents' Conferences on Home Devotions and Child Training.

nt:
(a) Personal Devotions through the Fellowship of Prayer.
(b) Group Prayer Meetings—in organizations within the church and in smaller areas throughout the Parish.
(c) Evangelistic preaching with at least one week of special Evangelistic Meetings.
(d) *Holy Week* Devotional Vigils and Communion Service.

Easter Day (or convenient Sunday):
I Reception and dedication of new members.
II Recruiting for Christian Life Service.

After Easter:
Group Studies of
(a) Christian Doctrine
(b) Christian History (Church History)
(c) Christian Standards of Conduct and Obligation.

Throughout this program there is to be renewed emphasis upon commitment. We take Christian commitment too lightly. In all our religious education, youth conferences, and church gatherings we must make a definite point to clarify the meaning of commitment and to secure wholehearted acceptance of the Gospel as a way of life.

To this program, as the minimum effort, the Commission on Evangelism and Devotional Life commits itself without reserve and with entire consecration, seeking to follow the Spirit of God in its assistance to Pastors and Churches that Christ's life may be made accessible and real to the multitudes who know him not, and God's will regnant in all our world of human affairs. To go forward with this undertaking, the Commission solicits the aid of the Post-War Aims Committee, all our Denominational agencies, and officials of state and national bodies, that unitedly we may give the churches the leadership they need and which we know they will welcome.

Respectfully submitted,
W. C. Timmons, *Chairman*
Frederick L. Fagley, *Executive*

Vacant Churches: Symptoms of Leadership Problems

By Thomas Alfred Tripp

EVERY sixth Congregational Christian church has no pastor. The loss of ministers to the chaplaincy does not fully account for this situation. The war has not greatly increased the number of vacant churches but the type of churches which are pastorless has changed some since 1938, the last peacetime year. Moreover, vacant pulpits are not created entirely by a shortage of ministers but, in part at least, by lack of financial support and by inadequate parish organization. There is a tendency to fill pulpits with some type of leadership, however ineffective; therefore, not only the number but the quality of ministers is a matter of concern.

These are a few facts that may be assumed from data compiled by Dr. Frederick L. Fagley of the Department of the Ministry. These data are in regard to pastorless churches for the years 1938 and 1943. The following analysis is based almost entirely upon that compilation but the interpretations are the responsibility of this writer.

Definitions

Pastorless churches are recorded in the *Yearbook* under three classes—inactive, supplied and vacant. "Inactive" refers to a church that has ceased to function. "Supplied" means a church has such occasional preaching as can be obtained. "Vacant" refers to that type of vacancy which is so recent or temporary that no notation is entered in the *Yearbook* chart and the space for the name of pastor is left blank.

(Except where otherwise noted, the terms *vacant* and *pastorless* are used interchangeably in this study to refer to all churches without regular pastors or stated supplies.)

Churches with pulpits filled have a called minister or a stated supply. In either case, the name of the minister or the supply appears opposite the listing of the church in the conference chart.

By these definitions, 1,052 churches, out of the 5,891 Congregational Christian churches, were pastorless in 1943. Of these, 363 were classified as inactive and supplied; 689 had no notation or name in the pastor column. These data on type-of-vacancy mean little since there is wide variation in reporting. Some conferences employ the designations "inactive" and "supplied" very sparingly, while others apparently try to arrange supplies of some type for every church possible.

Regional Differences

Percentages of vacancies of all types were highest in the South and in the Middle West. New England and the Pacific Coast had the lowest percentages of pastorless churches in 1943. The per cent of churches vacant for each state conference, grouped by major regions according to the six-regional analysis of the nation made by Professor Howard W. Odum of the Southern Regional Committee of the Social Science Research Council, is as follows:

SOUTHWEST REGION—27.3 per cent of churches vacant. Per cent of churches vacant by conferences: Arizona and New Mexico, 10.5; Oklahoma, 37; Texas (white), none; Texas and Oklahoma (colored), 46.2.

NORTHWEST REGION—25.8 per cent of churches vacant. Per cent of churches vacant by conferences: Colorado, 19.3; Idaho, 33.3; Kansas, 31.7; Montana, 33.3; Nebraska, 24.1; North Dakota, 19; South Dakota, 28; Utah, none; Wyoming, 50.

SOUTHEAST REGION—24 per cent churches vacant. Per cent of churches cant by conferences: Alabama (white), 3; Alabama (colored), 9.1; Florida, 1; Georgia (white), 22.2; Georgia olored), 46.2; North Kentucky, 8.3; ntucky and Tennessee (white), 23.5; uisiana (white), none; Louisiana (col-d), 23.1; North Carolina (colored), 6; Southern Convention, 11.5; Tennes- (colored), 37.5; Virginia (colored), 7.

MIDDLE STATES REGION—18.6 cent of churches vacant. Per cent of rches vacant by conferences: Evan-ical Protestant, none; Illinois, 10.7; In-na, 17.8; Iowa, 27.9; Michigan, 18.8; nnesota, 19.8; Missouri, 42.6; Ohio, 6; Wisconsin, 8.8.

NORTHEAST REGION—14.1 per t of churches vacant. Per cent of rches vacant by conferences: Connecti-, 6.3; Maine, 30.3; Massachusetts, 7.7; ddle Atlantic, 10.8; New Hampshire, 8; New York, 18.8; Pennsylvania, 16.5; ode Island, 8.1; Vermont, 14.7; Afro-ristian (colored, N. Y.), none.

FAR WEST REGION—11.5 per cent churches vacant. Per cent of churches cant by conferences: North California, ; South California, 3.4; Oregon, 6.3; ashington, 21.3.

TERRITORIES—10.7 per cent of urches vacant. Per cent of churches cant by conferences: Hawaii, 12.1; erto Rico, none; Alaska, 50.

It can be seen by these figures that the major mainland regions are arranged order of the percentage of vacancies m the worst to the best. It is also shown t conferences vary greatly within each gion. The Southwest averages were af-ted by the high percentage of pastor-s churches of both races in Oklahoma d among the Negroes in Texas. On the er extreme, aside from Washington, Far West has no more vacancies than uld be expected in the normal turnover; w England, few more.

In general, the Negro conferences almost everywhere had high rates of vacancies. Of the white mainland conferences, six had more than one-third of their churches without pastors and twenty had a higher percentage of vacancies than the denominational average. Southern California had the lowest percentage; Missouri the highest, among the white mainland conferences. Connecticut and Oregon tied for second best. Only seven regular white conferences on the mainland had less than 10 per cent of their churches vacant.

Rural-urban Distribution

A study made by the Town and Country Department of the Board of Home Missions for 1941 revealed the fact that, while two-thirds of the churches of the denomination in the United States and Possessions were rural, 86.4 per cent of the vacancies were in rural churches. Nearly 36 per cent of the 969 vacancies occurring in 1941 were in open country churches and over half were in villages. The city churches had no more vacancies than might be expected during the normal turnover.

Pastoral leadership is generally less adequate in numbers among rural churches than for urban. Lower salaries, poorer cultural advantages and urban-oriented training operate to drain ministers off the rural in favor of the urban areas. During the war this trend has been evident in the mobility of pastors, not only from rural to urban churches but from the great agricultural states to the more urban sections. The six conferences, mentioned above as having more than a third of their churches vacant, are all located in the corn and wheat belts.

Membership in Vacant Churches

Membership in vacant churches, in proportion to the total membership in a state or region, is never as high as the per cent of pastorless churches because small churches predominate among those lacking leadership. The Southeast Region had

the highest per cent of church members in vacant situations in 1943. Otherwise, the relative order of the regions is the same as for the per cent of churches vacant. With 17.9 per cent of the churches of the denomination vacant, only 7.2 per cent of the membership was in vacant churches. But at that, nearly 79,000 of the members of the Fellowship had no minister.

Budgets and Ministers

It has sometimes been said that the Protestant ministry is too expensive for many rural churches. This statement would seem to hold true for small churches in the city, also. The data compiled by the Department of the Ministry included the classification of pastorless churches by the amount of "home expenses" listed in the *Yearbook*. This information reveals the fact that a church which has a home expense budget of no more than $2,000 stands a nine to one chance of losing its pastor, as compared with churches whose total for home expenses is above that amount.

Nearly 90 per cent of the 1,052 vacant churches in 1943 reported home expenses of $2,000 or less and 829, or almost 79 per cent, reported $1,000 and under. Notwithstanding the general practice of organizing small churches into yoked fields of several churches each, financial considerations seem to be responsible for a vast majority of vacancies. A church receiving less than $2,000 cannot be expected to pay an adequate salary after heat, light and other incidentals have been cared for, unless it is satisfactorily yoked with others which may help carry the load. Depending upon location, this statement could be made, no doubt, of most churches having less than $2,500 for all local purposes.

Churches having home expenses of $2,001 to $2,500 comprised only 35 out of the 1,052 vacancies. Those in the $2,501 to $3,500 home expenses category included no more than 38 churches. Just 42 vacant churches were reported as having over $3,500 for home expenses. Evidently, almost all of those in the last two or three categories which were vacant at the time the *Yearbook* went to press were only temporarily so and, in all probability, were successful in calling a pastor a short time later.

Effects of War

The war has not been directly responsible for any great increase in vacant pulpits. Though nearly 400 Congregational Christian ministers had entered the chaplaincy by the end of 1943, the number of pastorless churches increased only 41 or slightly more than four per cent, between 1938 and 1943. This information suggests that numerous accommodations to war conditions must have been made. Many of these adjustments were probably of a temporary nature and obviously inadequate, since there was already a shortage of well-qualified ministers before the war. Retirements were delayed, older men were called back into active service, pastors of other denominations were used and a few laymen began preaching. Some yoked fields have been extended and emergency interdenominational schemes have been arranged in places to increase the coverage by pastors.

Changes occurred in the type of vacancies between 1938 and 1943. More churches with home expense budgets in the middle brackets were vacant. In ordinary times such vacancies would be only temporary but, with the chaplains gone, they probably refused to make inadequate adjustments. Vacancies in churches reporting less than a $1,000 budget actually declined in numbers, apparently because there were less country churches in this category due to the increase of farm incomes.

There has apparently been a high mobility of pastors from the lower to the upper income brackets. Increases of over two-thirds occurred in the number of vacancies in churches with home expenses of $1,000 to $3,500. Vacancies in churches with more than $3,500 budgets increased only 20 per cent, while vacancies increased 122.7 per cent in churches having $1,50

$2,000. Apparently pastors in the lat- category were considered good enough "move up" to fill vacancies in churches ving higher total budgets. The same tement holds good for each of the home pense categories up to $3,500, those ove that figure being able to pay a suf- iently adequate salary to outbid those low. It is evident that churches with ,500 to $3,500 home expense budgets ve been able to keep their pulpits filled a degree slightly below the prewar e and those above that category nearly ual the peacetime pace.

Conclusions

1. There is a reported 17.9 per cent rtage of ministers in the Congregational ristian churches; the actual leadership ficit is apparently much higher, prob- ly twice as high, in view of the numer- s wartime adjustments which are ob- usly of a substandard nature.

2. Since the war has not greatly increased vacancies, the problem of well-qualified pastoral leadership will remain practically as acute in the postwar period.

3. An increase in the incomes available for pastors would be a most effective means of keeping pulpits filled with qualified leadership.

4. More adequate parish arrangements in the nature of yoked fields, consolidations, interdenominational larger parishes and the like are needed for smaller churches, both rural and urban, if a ministry is to be provided for many of them.

5. In view of the wide variation between states and regions in the number and percentage of vacancies, there is apparently a need for greater consideration of the problem of a better geographical distribution of pastoral leadership.

6. An adequate program of recruitment and theological education in the interests of a ministry adapted to community and regional needs is a logical corollary of the present and prospective leadership situation.

Words Are Not Enough

The Rev. Robert Lee Dutton
Holden, Massachusetts

EVERY one of us who is responsible for religious leadership faces the baffling problem of how to uide human beings toward a goal which e describe by such varied terms as "sal- tion," the "Kingdom of God," the bundant life," or "creative living." We e all looking for what light we may scover and one of the ways in which e are enlightened is by an exchange of ews concerning what we have learned. n attempt to set forth some lessons from ne man's experience is the reason for is paper.

Suppose that we attempt to dig around ne root of this problem of the guidance human beings. This root is the fact at people can say the words that go ith our desired goal for them without ing able to conduct themselves as the ords state. In our churches we are quite miliar with this phenomenon. We find any people, ourselves included, who can say the words of religion very beautifully but whose lives do not measure up to what they have professed.

Our goal is of course to guide people in actual living. Words in themselves do not constitute what we mean by living. It is important for us to keep this fact clearly in mind.

The heart of our problem is that we are limited in the skill which gets words translated into action. We can do quite well in teaching people the words. People will confess that they have as their aim to love God and love their fellow men. But how shall they actually live so that if they said not a word to us we should know that they love God and their fellow men?

The first step toward the solution of this problem is the recognition of the problem for what it is. When we have learned to keep always before us the fact that conduct does not automatically fol-

low words, we are in a position to examine more critically the methods by which we can reach our goal most effectively.

The next step is a critical examination of our methods to see which ones produce the desired results. Here our concern is with the facts of human life. What form of guidance produces the human conduct that it is our goal to cultivate?

Suppose that we talk in terms of a specific goal. It is our desire that human beings shall live a life of love. This means that we desire the absence of hatred and the presence of love. And we want deeds rather than words. What are the facts? How do we get love rather than hate?

The facts as I have come to see them reveal the futility of exhortations as to the desirability of love directed to a person who at some point in his lime has hatred of some other human. For hatred is a feeling and it is possible to know the words about love and at the same time have hatred in one's feelings. Reemphasis on the words has limited value.

What is necessary is some technique which will loosen up the hate so that it can be removed. Where hate is present there is no room for love.

Perhaps a bit more discussion as to what I mean by this phenomenon of love and hate is in order. "Hate" is being used as a general term which can be applied to various manifestations of human behavior. A parent who in punishing a child allows his temper to control him in any way is to that extent expressing hate. A person who is in any way vindictive toward husband or wife, employer or employee, toward neighbor or acquaintance is expressing hate. No one of us is free from it. We may think we keep it from being seen, but as followers of Jesus we realize when we think about it that what counts is what is in our inner heart.

This leads to a crucial point which can only be touched upon. The facts show that it is possible to have hatreds operative within one's nature without being aware of their existence. Because of our training in the words of love we are loath to admit the existence of hatreds. So we have our hatreds activating our conduct and we justify that conduct to our conscious mind by the well-known phenomenon of "rationalization." To attempt to deal with unconscious hatreds without understanding the nature of the problem by merely talking about love is likely to do little more than change the form of the rationalization.

What, then, shall we do? What are the facts as to how we get human beings to the place where they can live up to the words which they profess.

One suggestion is that we learn from those not in ecclesiastical fields who have experience with human nature. It is important for us to realize that we of the church do not have all the answers and that other people at some points may know very much more than we do about the way to get human conduct to the place where we would like to see it. As an example, consider the information presented in that beautifully written book by Karl Menninger, "Love Against Hate," published a little over two years ago. No one author can give all the answers to a question, but for a minister to lack the knowledge contained in this book by Menninger is to deny himself one of the best tools that has yet been brought forth for the guidance of human nature.

Another approach is the gaining of skill possessed by those in other fields is the clinical training of theological students and ministers. One does not enter into this training to become a psychiatrist in ecclesiastical clothing. One does do it to get at the facts about human nature. Whether we like it or not, science has brought forth some insights that the usual pattern of theological education of itself has not known. If clinical training does nothing else for us, it teaches us to approach human nature by fact rather than by definition. Especially in training in hospitals for the mentally ill does one see this whole problem opened up before him.

To discuss further this difference between the approach by definition and the approach by fact, I should like to testify that the study of human beings has been more valuable to me than the study of books about human beings. The books present words in which some one else attempts to convey what he thinks about human nature. So many books are written by definition rather than inductively from the facts that I prefer to spend a considerable amount of time in approaching the facts directly.

From what I have been saying it fol-
ws that we must be suspicious of eccle-
stical movements which emphasize
rds as of value in themselves. There
ms to be in some quarters talk about
necessity of emphasizing certain
rds. That is to say, it is held to be
irable that we shall be more careful
to what we believe. The basis for this
ire must come in part from the recog-
ion that human beings have not quite
e what we thought they were capable
oing. Urgent steps seemed necessary
this emphasis on words has resulted.
ersonally I would be for an emphasis
words if I thought it would improve
an conduct. The facts as I see them
icate that emphasis on words deceives
by making us believe that we have
ething when we have not, and so pre-
ts us from putting our time on what
he real problem.

We must also be critical of ecclesiastical
vements which excitedly belabor us to
k to church membership statistics. To
unduly concerned to get more members
to proceed somewhat upon the assump-
n that we can take care of those we
ve, and that those we have are living
rly well as we would like to have them.
ave not found this to be the case. What
ms to me the big job of the church
the present time is to concentrate on
proving the Christian living of those
o are the actual members now. We
want a normal growth but I'd rather see the foundations of the business strengthened before we emphasize expansion.

As a matter of fact, one of the questions which is quite undecided is this whole matter of membership. It seems to have very little meaning. Certainly we cannot separate sheep from goats in accordance with whether they are on the books of the church. Some of our most faithful workers and the best Christians indeed are not actual church members. Verbalism concerning this gets us nowhere. I suggest that we put our energy into developing a form of membership which will be in more accordance with the facts.

To me the analysis which is required by the facts concerning the church and human nature is handwriting on the wall. Our world is in a mess and we in the church cannot pin the blame for it upon the perversity of human nature. The world is chaotic in part because we have not learned how to get human conduct to be what we have taught people to profess that they are. The more generally accepted church practices and movements offer relatively little promise for a real solution of our problems. May we heed the warning that Jesus gave many years ago to those who were then the accepted religious leaders, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Cathedral Catholic

The Rev. Melville Arthur Shafer
Wrentham, Massachusetts

This is God's healing place,—
This shrine in piney woods
Beside the shining sea,—
The soul its own high priest,
Alone and silent,
Before the mystic spell
Of spirit infallible,—
The light revealing
Inmost thoughts,
Confessional,
Before reality's high altar,
And the still, small voice
Of fragrant balm
Absolving all;
The sweet angelus
Of far bird-tone
Bringing peace and hope,
While strength renews the vow
As blue sky domes the scene;
Breeze there is here,
But not the wind of doctrine,—
The ether waves
Of pleasant incitation:
A temple of devotion,
A sanctuary of truth,
Cathedral catholic,
The First Church of the Soul!

Minister's Code of Ethics

NOTE: Ministers throughout the country are invited to send in comments, criticisms and suggestions on this Code prepared by the Committee on Effective Ministry of the Disciples of Christ. As far as space permits, replies will be printed in the August issue of this QUARTERLY.

F. L. F.

BELIEVING that a minister of the Gospel should be committed to a Code of Ethics commensurate to his high calling, I am resolved as a minister to base my attitude and actions on the following principles:

I. *My Personal Conduct*

1. I will be fair to my family and give to them the time and consideration that they need.
2. I will endeavor to keep physically fit for my work through taking time for needed recreation and relaxation.
3. I am resolved to live within my income, however difficult that may be, and will not carelessly leave unpaid debts behind me.
4. I will strive to grow in my work through wide reading and careful study, and through attendance upon conventions and conferences designed for wider knowledge and understanding.
5. I will be accurate in my reports and treat all correspondence that comes to my desk with consideration.
6. I will be as honest and generous in my stewardship of money as I expect the best of my members to be.
7. I will cultivate the devotional life and undergird my ministry through reading of the Bible, meditation and prayer.

II. *My Relationship to the Church Which I Serve*

1. I will dedicate my time and my energy to my ministry with the church and I will maintain the same strict standards of discipline that are demanded in the business and professional world.
2. In my preaching I will always be true to my convictions and will proclaim the same in love.
3. I will maintain a Christian attitude toward other members of the church staff and will not expect the unreasonable of any of them.
4. I will never court special gratuities from the members of my congregation.
5. In my pastoral calling I will have respect for every home I enter and at all times remember that I am a representative of the Church.
6. In my administrative and pastoral duties I will be impartial and allow none to say truthfully that I am pastor only of a certain group in the church.
7. I will strive with evangelistic zeal to build up my church but I will always maintain a Christian attitude toward members of other religious bodies.
8. I will under no circumstances violate confidences that come to me as a minister.

III. *My Relationship to Fellow Ministers*

1. I will refuse to enter into unfair competition with another minister in order to secure a pulpit or any other place of honor.
2. I will seek to serve my fellow ministers and their families in every way possible and in no instance will I accept fees for such services.
3. I will refrain from speaking disparagingly about the work of either my predecessor or my successor.
4. If I am called back to a former field for either a funeral or a wedding I will

nsist that the resident minister be invited to participate in that service.

I will show all possible courtesy to any predecessor of mine when he returns to the field and will also be thoughtful concerning any retired minister who may be a member of the congregation which I serve.

I will not gossip concerning other ministers.

I will never embarrass my successor by meddling in the affairs of the church I formerly served.

V. *My Relation to the Community*

I will strive to be human in all my relationships in the community but will never lower my ideals in order to appear "a good fellow."

Never will I allow myself to become a party to funeral or marriage rackets. I will strive to treat all funeral directors with respect but will never enter into bargains with them concerning fees. I will never ask a county clerk or any other person to pass out my cards to couples anticipating marriage.

I will be consider of the working hours of business and professional men of my community and will not consume their time to talk with me about unimportant matters.

4. I consider that the first duty to my community is to be a conscientious pastor and leader of my own congregation but I will not use this fact as an easy excuse to escape reasonable responsibilities that my community calls upon me to assume.

V. *Relationship to My Brotherhood*

1. I will at all times recognize that I am a part of a Brotherhood that has made large contributions to my church, my education, and my ministry. In view of this fact I will ever acknowledge a debt of loyalty to this Brotherhood and strive to fulfill my obligations by cooperating in its efforts to build the Kingdom of God.

VI. *My Relationship to the Church Universal*

1. Recognizing that my church is a part of the Church Universal, I will give attention and sympathy and, when possible, give support to the Ecumenical Church.

The Rebirth of Liberal Education

ed B. Millett. *Harcourt, Brace & Co.* ($2.00)

You will understand what I mean when lay that here is a book you can't read ing down. You have to get up and lk about and you need some one near- to whom you can say, "just listen to s!"

The man on the street now knows that nething is awry with modern secular ucation. Thoughtful school men, long fore the discussion of why with all the ching there was so little learning among *loi polloi,* were asking each other questions for which they did not have the answers.

This book goes to the heart of the difficulty. It is particularly valuable to ministers since it will give them insights valuable in advice to young people seeking an education, and aid them as leaders of community life to assist in fashioning valid programs of community education; and for the further value that the ills of education are not unrelated to those ills that afflict the church. It has been open season with the churches for a generation or more, and there is evidence that the churches have been so admonished that

they are beginning to heed their ways.

What makes this book so particularly valuable to ministers is that here you can see, as through a glass darkly perhaps, how the malnutrition of the spirit of man has its deadly effect.

Professor Millett is a graduate of Amherst and a Ph.D. of Chicago and for almost three decades has occupied a professor's chair at Wesleyan. Some time ago he was given a leave of absence to accept the invitation of the Rockefeller Foundation to make a careful study of college work and to develop this book which embodies not only the results of this study but also of many years of work in and observation of modern education.

His main thesis is that the neglect of the liberal arts is basic in our difficulties. This is joined with his analysis of teaching technique, not only in the arts but in all educational processes.

His main argument is based on the doctrine that the purpose of education is to provide people with the opportunities where they may develop a standard of values. This standard grows within. It must come into being not by adoption but by birth.

He helps one to understand what sometimes happens to a man who achieves a Ph.D. and why! Why the lecture system is so popular with some professors (and ministers?) and its effect on the lecturer and on the lectured!

Why, where there is so much teaching there is so little learning! He asks how much understanding of the broad currents of life can be acquired by the candidate for a Ph.D. whose years are spent in preparing a thesis on the History of Cooking Utensils. His analysis of the process of "knowing more and more about less and less" is classic. Another line he follows with considerable gusto is the effect on teachers who hold to a theory of "natural depravity" of students and that these students naturally dislike learning and are treated accordingly.

The curse of the unholy use of examinations will bring a fervent amen from many an anxious parent. The evils of the prevailing American technique are clearly stated. This section will raise the wind in many a college hall, but eventually the iron hand must be loosed and the manifold wrongs done to young minds that ought to be growing will cease.

All this and much more is included in this little book. I wish he had given a bit more attention to the study of religion and the place of religion in bringing alive the value-judging faculties. For it is the religious sense that enables one to gain most from literature, the arts and music. It is religion that gives these disciplines their true meaning. It is as they affect the inner core of personality that they leave lasting values.

There is a close tie between the church and the school. The school is a child of the church and nothing that affects its life is foreign to the concern of the church. For those who would understand something of what is going forward in education this is a *must* book.

F. L. F.

A Memorial Service

For those who have given their lives in the service of
their country in the present World War.

Arranged by The Rev. Clifford Oliver Simpson

Please begin the service with a silent prayer to Almighty God.

PRELUDE "Largo" . . . . . *Handel*

THE PRESENTATION OF THE COLORS

(The people will rise as the color bearers enter and remain standing for the singing of "America")

"America"

THE CALL TO WORSHIP

(People standing)

Pastor He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in Him will I trust. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

People *I know that my Redeemer liveth.*

Pastor Lord, thou hast been our refuge in all generations.

People *God is our refuge and strength, a very present help in trouble.*

Pastor Therefore will we not fear, though the earth do change.

People *The fool hath said in his heart, "There is no God."*

Pastor Jesus said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

People *Then shall be brought to pass the saying that is written: "Death is swallowed up in victory!" Thanks be to God who giveth us the victory through our Lord Jesus Christ.*

Pastor Let us pray.

(The people will be seated)

CHORAL RESPONSE "Hear Our Prayer, O Lord"

THE INVOCATION

THE LORD'S PRAYER Pastor and People

CHORAL RESPONSE "In corde meo" . . . . . *Baumbach*

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen.

THE HYMN OF AFFIRMATION "O God, Our Help in Ages Past"

THE SCRIPTURE READING

CHORAL RESPONSE "Ter Sanctus" . . . . . *Cruickshank*

Holy, Holy, Holy, Lord God of Hosts.
Heaven and earth are full of thy glory:
Glory be to thee, O Lord Most High.

A LITANY OF COMMEMORATION

(People standing)

Pastor Almighty and everlasting God, before whom stand the spirits of the living and the dead, Light of lights, Fountain of wisdom and

goodness, who livest in all pure and humble and gracious souls: For all who have witnessed a good confession for thy glory and the welfare of the world, patriarchs, prophets, and apostles: the wise of every land and nation; and all teachers of mankind:

People *We praise thee, O God, and bless thy name.*

Pastor For the martyrs of our holy faith; the faithful witnesses to Christ of whom the world was not worthy: and for all who have resisted falsehood and wrong unto suffering or death;

People *We praise thee, O God, and bless thy name.*

Pastor For all who have labored and suffered for freedom, good government, just laws, and the sanctity of the home; and for all who have given their lives for their country;

People *We praise thee, O God, and bless thy name.*

Pastor For all who have sought to bless men by their service and life, and to lighten the dark places of the earth:

People *We praise thee, O God, and bless thy name.*

Pastor For the dear friends and kindred, ministering in the spiritual world; whose faces we see no more, but whose love is with us forever:

People *We praise thee, O God, and bless thy name.*

Pastor For the teachers and companions of our childhood and youth, and the members of our household of faith who worship thee now in heaven:

People *We praise thee, O God, and bless thy name.*

Pastor And that we may hold them in continual remembrance, that the sanctity of their wisdom and goodness may rest upon our earthly days, and that we may prepare ourselves to follow on the upward way:

People *We beseech thee to hear us, O God.*

Pastor That we may ever think of them as with thee, and be sure that where they are, there we may be also:

People *We beseech thee to hear us, O God.*

Pastor That we may have a hope beyond this world for all thy children, even for wanderers who must be sought and brought home; that we may be comforted and sustained by the promise of a time when none shall be a stranger and an exile from thy kingdom and household:

People *We beseech thee to hear us, O God.*

Pastor In the communion of thy Holy Spirit; with the faithful and the saintly in heaven; with the redeemed in all ages; with our beloved who dwell in thy presence and peace, we, who still struggle and suffer on earth, unite in ascribing

People *Thanksgiving, glory, honor, and power unto thee, O Lord our God.*

THE GLORIA PATRI

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE PRAYER RESPONSES

(People standing)

Pastor The Lord be with you.

People *And with thy spirit.*

Pastor O Lord, show thy mercy upon us.

People *And grant us thy salvation.*
Pastor O God, make clean our hearts within us.
People *And take not thy Holy Spirit from us.*
Pastor Let us pray:
THE PASTORAL PRAYER
(People seated)
CHORAL RESPONSE "Dresden Amen"

THE INSCRIPTIONS

In the order of their passing

IN APPRECIATION — By the Pastor
ANTHEM "Rock of Ages" . . . . . *Buck*
PERIOD OF SILENCE
THE PRAYER OF COMMITAL
THE HYMN OF HOPE "O Love That Wilt Not Let Me Go"
BENEDICTION
(People standing for the Benediction and the retiring of the colors)
CHORAL RESPONSE "Sevenfold Amen" . . . . . *Stainer*
THE RETIRING OF THE COLORS
(People standing)
POSTLUDE "Triumphal March" . . . . . *Grieg*

A Litany of Dedication for a Service Flag

The Rev. Ernest F. McGregor, Ph.D.
Clinton, Connecticut

Minister: In the name of God, our Heavenly Father and our Friend,
In the name of Christ, our Elder Brother and our Redeemer,
In the name of the Holy Spirit, our Teacher, Comforter and Guide:
People: We dedicate this *Service Flag.*
Minister: Remembering that Jesus said: Greater love hath no man than this, that a man lay down his life for his friends:
People: We dedicate this *Service Flag.*
Minister: In loving remembrance of those who have gone out from this congregation and parish to serve with the armed forces of our country:
People: We dedicate this *Service Flag.*
Minister: With deep appreciation of the sacrifices they are making and the potential sacrifices and sufferings that confront them:
People: We dedicate this *Service Flag.*
Minister: With sincere admiration for their consecration, courage and bravery:
People: We dedicate this *Service Flag.*
Minister: With grateful recognition of their loyalty to the principles of liberty, justice and democracy:
People: We dedicate this *Service Flag.*
Minister: Recognizing that they, and we also, wrestle not only against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places:

People: We dedicate this *Service Flag.*

Minister: Praying that they, and we also, may be strong in the Lord, and in the power of His might:

People: We dedicate this *Service Flag.*

Minister: Seeking to put on the whole armor of God that they, and we also, may be able to withstand in the evil day, and having done all to stand:

People: We dedicate this *Service Flag.*

Minister: With feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, the sword of the spirit, which is the Word of God, and the breastplate of righteousness, that they, and we also, may endure hardship as good soldiers of Jesus Christ:

People: We dedicate this *Service Flag.*

Minister: For the defense of the liberty that is in Christ and the furtherance of His Kingdom in all the earth, "with a firm reliance on the Protection of Divine Providence," mutually pledging "to each other our Lives, our Fortunes and our sacred honor":

People: We dedicate this *Service Flag.*

All: The Star-Spangled Banner (First and Last Stanzas).

FLAG SALUTES

(*Hand at right temple, remaining throughout each salute*)

1. I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation indivisible, with liberty and justice for all.

AMERICA—(First Stanza)

2. I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and in love.

THE CHURCH'S ONE FOUNDATION (First Stanza)

3. I pledge allegiance to the service flag and to our Country's defense for which it stands, a united army invincible, leading us in loyalty and sacrifice to a triumphant peace.

ONWARD, CHRISTIAN SOLDIERS! (First Stanza)